

REJECTION OF CONCEPT OF
WHITEMAN'S BURDEN IN
THE POETRY OF IQBAL

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ABSTRACT

Allama Iqbal addressed in his poetry major postcolonial issues like identity, culture, stigma of slavery, exploitative European colonialism, unjustified British dominance and imperialistic rule. He repudiates the European claim of superiority pertaining to their values, culture, civilization, race and religion by emphasizing on the superiority and universality of Islamic social and cultural values. His poetry fights against the superiority complex of white men resulting into the inferiority complex of colonized people by narrating the history making exploits and victories of Muslims on both individual and collective level. Iqbal's poetry traces the shallowness and fast-eroding effect of Western values, culture and civilization. He establishes and nourishes the faith in the strength of Islamic culture and values among the people of his nation. He motivates his Muslim nation to unite against colonial dominance and to develop their code of conduct on these Islamic values. To establish this message of hope and unity, Iqbal has drawn comparisons between Western values and Islamic values, Western civilization and Eastern civilization and present and past conditions of Muslim nation. Since anticolonialism is fighting against the colonizers with their tools, Iqbal has employed the technique of the replacement of White man's burden with Muslim burden. He says that since Muslims are the trustees of God's message, it is their duty to spread this enlightenment to the other parts of the world and that's how they would be able to render the most important religious obligation. It would benefit them as well as the whole humanity. Iqbal is sure that Muslims, performing their religious duty of spreading enlightenment, will contribute peace and prosperity to the world. Iqbal projects him as the only hope for this noble goal of creating harmony and bringing equality to the whole humanity.

Introduction

Although Iqbal is a well known, highly esteemed and celebrated figure in the field of poetry yet he has never been formally recognized as a postcolonial poet, in spite of the fact that his poetry is teeming with major postcolonial issues like identity, culture, stigma of slavery, exploitative European colonialism and unjustified British dominance and imperialistic rule. He shatters the hollow sham of civilizing mission by exposing both the hidden and obvious exploitative objectives of British rule over India. He repudiates the European claim of superiority pertaining to their values, culture, civilization, race and religion by emphasizing on the superiority and universality of Islamic social and cultural values. He exposes the callousness and heartlessness of Western values and culture whose foundation is deeply rooted in industrialization and materialism. His poetry fights against the superiority complex of white men resulting into the inferiority complex of colonized people by narrating the history making exploits and victories of Muslims on both individual and collective level. Iqbal's poetry traces the shallowness and fast-eroding effect of Western values, culture and civilization. In contrast, he establishes and nourishes the faith in the strength of Islamic culture and values among the people of his nation. He motivates his Muslim nation to unite against colonial dominance and to develop their code of conduct on these Islamic values. To establish this message of hope and unity, Iqbal has drawn comparisons between Western values and Islamic values, Western civilization and Eastern civilization and present and past conditions of Muslim nation. Where most of the eminent postcolonial scholars and thinkers appear to be bewildered and confused in the choice and recommendation of cultural values for a free state of colonization, Iqbal, like one of the most successful futurist poets, is certain about the success of Islamic values in it. He has employed the metaphor of "Shaheen" (The Eagle) for the youth of his nation in order to motivate them for taking a zealous part in liberation struggle from British rule over his nation. Not only on national level but Iqbal also cures the inferiority complex of his youth on individual level too. He builds up a spirit of confidence among the individuals of his youth by highlighting their unprecedented, majestic and uncontestable intrinsic qualities. He

makes them to realize that he is far superior to their colonial masters. He belongs to a system of values that has nothing to lean from colonists. He like an invincible and the superior most power needs to live a life of glory and self-sufficiency.

Iqbal proves the supremacy and superiority of Islamic values through the analogies of Muslim past grandeur and glory. He expresses his thought that Islamic values are universal. Unlike Christianity, the values of Islam are not time-bound. They are as much successfully applicable as they have been in past. These are the values which incur the glory of Muslims. If Muslims wish to regain their past glory, these values are the only key to success. By adopting an Islamic code of conduct, they can achieve not only freedom from colonial domination but glory also. According to Iqbal, Quran can be the only guidance to Muslims for releasing them from the deplorable and shameful condition of imperialistic slavery. He reveals that colonizers have tried their level best to deform the Islamic values and devalue the importance of Quran in the lives of Muslims. Iqbal advises his nation to hold the directions of Quran tightly in their lives and not to be misled and beguiled by the snare of colonizers who are trying to take the Muslims away from Quran and their Islamic faith so that they may be able to weaken them and be successful in prolonging their colonial rule over them. Iqbal says that Muslims are undergoing the British slavery because their lives have been devoid of the fire of faith. Since they have discarded to implement Islamic virtues on their lives, they have been fallen into the dungeon of inferiority and slavery. If they are able to re-establish their lives on the parameters of Islam, they will become the leaders of the world like their ancestors.

Depiction of the dignity of past Muslim history through comparisons is a device to encourage the youth of the Muslims to regain the past glory. Through these comparisons one can easily witness Iqbal's counter colonial discourse. He has reversed the concept of alterity and colonial binarism and has interchanged the position of signifier and signified of colonial discourse in his poetry. He has presented Muslims to be on superior and central position whereas European to be on inferior and marginalized position reversing the process of othering, reversing the position of colonizers and colonized and civilized and primitive. Iqbal's technique of reversal of binarism has been depicted through comparisons.

Iqbal has employed the technique of Ambivalence in his poetry in order to convey his message of hope and optimism in the dark atmosphere of colonialism. Iqbal opines that colonialism is not a

catastrophe but a blessing in disguise that will make Muslims united, conscious of their Muslim identity and it is through this colonialism that they will realize the importance their Islamic values which are a message to persistent struggle in unfavorable circumstances. Difficulties always provide an opportunity to raise to the position of glory. In the time of colonialism, Muslims will identify the lapses and drawbacks as a nation and soon achieve the position of dignity and supremacy.

Muslim Burden

Iqbal talks about enlightened empires set by Muslims. Qazi¹ with reference to Iqbal's verse writes that 'Eastern Roman Empire' came into Muslim 'dominion' during the reign of Second Caliph of Islam Omar bin-al-Khattab'. Two rules were given great importance 'internal peace' and 'external expansion'. Two super powers of that time Persian Empire completely and more than two third of the Roman Empire came under Muslim rule. In spite of being the ruler of such a vast empire, according to Abu Mansher, the Quranic verse "Let there be no compulsion in religion" was the key principle in Christian-Muslim relationship. Not a single 'Christian was forced to embrace Islam'. 'Freedom of religion' was fully practiced. Worshipping places of minorities enjoyed high respect. This empire was set up upon the golden Islamic rules of brotherhood, equality and social justice. If Muslim Empire had an objective of greed and lust for resources, there had been historical evidence of plundering and looting and not Umar's just law of social welfare state. Iqbal says:

آ گیا عین لڑائی میں اگر وقتِ نماز
قبلہ رو ہو کے زمیں بوس ہوئی قومِ حجاز
ایک ہی صف میں کھڑے ہو گئے محمود و ایاز
نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز
بندہ و صاحب و محتاج و غنی ایک ہوئے
تیری سرکار میں پہنچے تو سبھی ایک ہوئے^۲

*Aa Gaya Ain Laraai Mein Agar Waqt-e-Namaz
Qibla Ru Ho Ke Zameen Bos Huwi Qoum-e-Hijaz
Ek Hi Saf Mein Khare Ho Gaye Mahmood-o-Ayaz
No Koi Banda Raba Aur Na Koi Banda Nawaz
Banda-o-Sahib-o-Mauhtaaj-o-Ghani Aik Huwe
Teri Sarkar Mein Pohanche To Sabhi Aik Huwe*

When worship's ordained hour was come, and furious raged the battle's
fray, Those men of Hijaz, staunch in You, facing Your Ka'ba, bowed to
pray.

Mahmood the king and slave Ayaz, in line, as equals, stood arrayed, The
lord was no more lord to slave: while both to the One Master prayed.

Slave or slave's master, rich or poor, no sense of difference then felt,
For each a brother was to each when in Your Presence, Lord, they
knelt.

"In the press of mortal combat if the hour of worship came, then the
people of Hijaz to Mecca turning, bowed in prayer king Muhammad,
Ayaz the slave - their rank in service was the same lord and servant - at
devotion never difference was there. Slave and master, rich and needy
all the old distinctions gone. Unified in adoration of Thy presence, they
were one."

Discussing with the reference to these verses, Qazi³ talks about
the preferences of the lives of Muslims. The 'religion/
enlightenment' was far superior to 'material expeditions'. Prayers are
an unprecedented sight of 'equality and humility' wherein the king
and the slave stand in the same rank. With the reference of the
"Cambridge History of Islam", she describes Mehmoud of Ghazna
as "neither a robber nor a bloodthirsty tyrant" who "shed no blood
except in the exigencies of war". "He did despoil and destroy many
Hindu temples (but due to Hindus' threat to Islam), but in his
dealings with his own Hindu subjects he was tolerant, as is evident
by his employment of Hindus, some of whom lived in Ghazna and
rose to high posts". This description of one of the most eminent
records of the history testifies 'the sense of social justice, equality,
brotherhood and religious tolerance in the Muslim Empires'.
According to Rehman, Iqbal wanted Muslims to play a true and pure
role of enlightenment in the world. As he writes, "Iqbal was
convinced that in their role as 'witness on mankind' at least the
existence of Muslims was necessary for the world".⁴ As Quran states:
"Strive for the cause of God as you ought to strive, as He has chosen
you and laid no burden in the matter of your religion..... So that the
Messenger may be witness over you and you may be witness over
mankind." (22:77) This is not the imposition of religion by force but
to strive for goodness of mankind making virtues of brotherhood,
social justice and equality prosperous and thriving in the world.
Muslims are not the masters like colonizers but are the kind of
masters whose duty is to serve the humanity.

As a foreign or non- Muslim reader, someone may disagree with
Iqbal in his conception of Muslim Burden. However, one thing is
clear that through his ideology of Muslim Burden, he has overcome
the inferiority complex that Western colonizers have tried to instill

among Muslims of India as their colonized people. He has proved Muslims the apostles of the mission of Enlightenment through past analogies. Moreover, he has repudiated European claim of civilizing mission that they have occupied India to civilize them and their colonization is justified due to Muslims being uncivilized. He has proved that Muslims have been very successful agents of Enlightenment in past and have set up Muslim Empires with golden ethical and moral principles. The Western colonizers cannot justify their rule over Muslims for the accomplishment of their civilizing mission. This conception of Muslim Burden also serves as a technique of infusing a spirit of optimism and courage among his people. Through this conception, he rejects the conception of colonial patronage. He proves that Muslims need no patronage from European colonizers, they have every capability of being self-reliant and self-sufficient regarding their history, social norms and values as Europeans are indebted to Muslims for their Enlightenment in the form of Renaissance under Arab influence during twelfth to fourteenth century.⁵

رہو آں ترک شیرازی دل تبریز و کابل را
صبا کرتی ہے بوئے گل سے اپنا ہم سفر پیدا

Rubood Aan Turk Sheerazi Dil-E-Tabriz-O-Kabil Ra

Saba Karti Hai Buay Gul Se Apna Hamsafar Paida

The Turk of Shiraz has ravished the heart of Tabriz and Kabul;

The morning breeze makes the scent of the rose its companion on the road.

Gandhi has drawn readers' attention towards the fact that colonial discourse has acquired its rationalization through rigid oppositions such as maturity/ immaturity, civilization/ barbarism, developed/ developing and progressive/ primitive.⁷ Nandy has pinpointed the 'colonial use of homology between childhood and the state of being colonized'.⁸ Colonialist believed that Africans were 'minors'. This notion became very popular that 'mental growth of Africans ceased early', so their mind is in a state of childhood. They ignored that Africans have soul and cared about mind only.

'Spaniards and Boers' raised the question of the importance of possessing souls but modern European did not take care of that fact but laid emphasis on their doubt 'whether they had minds or minds capable of adult growth'. A notion became popular that mental growth in Africa ceased at a very early stage because of which their mind had not further evolved from the state of mental childhood.⁹

Gandhi writes that colonial logic of civilizing mission has been established deliberately on popularized notion of 'childlike

minds”bring to maturity’.¹⁰ Viswanathan relates that Macaulay’s interference into Indian education was called a ‘developmental project’ according to which colonizer is ‘an educator’.¹¹ In his notorious minutes on Indian education, Macaulay expresses his opinion about British rule in India that to gain power in any part of the world is useless if it is marked with mental dullness, ‘vice, ignorance and misery’. He mentions his ‘sacred’ obligation towards Enlightenment in form of ‘political liberty’ and ‘intellectual light’. Hinting to his presumed darkness of Indians, he calls them ‘a debased race’ with a long history stretching over ‘three thousand years’ of ‘despotism and priestcraft’. Talking about his own enlightened race he uses the terms ‘free’ and ‘civilized’ and describes their colonial patronage as an effort to vouchsafe ‘the equal measure of freedom and civilization’.¹² Many other notions of the same kind pertaining to superiority of colonizers and inferiority of colonized were propounded and popularized. Civilized minds, as Wieland wrote, are bound to ‘do the great work to which we have been called: to cultivate, enlighten and ennoble the human race’.¹³

Gandhi relates that the journey of Kantian adulthood originated with the birth of Cartesian philosophy from 1619 as record by Descartes.¹⁴ Sartre opines that the Cartesian philosophy laid the foundation of ‘secularism, humanism and existentialism’ in Western philosophy, to make man the center of knowledge and to make knowledge ‘impregnable to doubt’.¹⁵ Satan in Iqbal’s poem claims:

میں نے دکھلایا فرنگی کو ملوکیت کا خواب

میں نے توڑا مسجد و دیر و کلیسا کا فسوں¹⁶

Mein Ne Dikhlaya Farangi Ko Mulukiyat Ka Khawab

Mein Ne Tora Masjid-o-Dair-o-Kalisa Ka Fusoon

I inspired in the European the dream of Imperialism:

I broke the spell of the Mosque, the Temple and the Church

Gandhi puts in that according to Kant, Enlightenment is an exist from immaturity to maturity which is a better state. Enlightenment raises the status of acquirer as a ‘rational and adult being’.¹⁷

Foucault suggests that the project of Enlightenment ‘did not make us mature adults.... we have not reached that stage yet’.¹⁸ He calls Kantian maturity as “blackmail” ‘of the Enlightenment’. Foucault finds fault with Kantian claim that Enlightenment presents a chance of “maturity” for all “mankind”.

“A difficulty appears here in Kant’s text, in his use of the word ‘mankind’“*Menschheit*”. The importance of this word in the Kantian conception of History is well-known. Are we to understand that the entire human race is caught up in the process of Enlightenment? In

that case we must imagine Enlightenment as a historical change that affects the political and social existence of all people on the face of the earth. Or are we to understand that it involves a change affecting what constitutes the humanity of human beings?¹⁹

Foucault finds fault with Western Cartesian philosophy of Enlightenment. Similarly, Iqbal exposes the heinous hidden intrigues beneath the bewitching cover of the hollow sham of Enlightenment. Iqbal exposes heinous hidden intrigues beneath the bewitching cover of the hollow sham of Enlightenment.

کاروبارِ شہریاری کی حقیقت اور ہے
یہ وجودِ میر و سلطان پر نہیں ہے منحصر
مجلسِ ملت ہو یا پرویز کا دربار ہو
ہے وہ سلطان، غیر کی کھیتی پہ ہو جس کی نظر
تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام
چہرہ روشن، اندروں چنگیز سے تاریک تر^{۲۰}

Karobar-e-Sheher Yari Ki Haqiqat Aur Hai
Ye Wujood-e-Meer-o-Sultan Par Nabin Hai Munbasar
Majlis-e-Millat Ho Ya Parviz Ka Darbar Ho
Hai Woh Sultan, Ghair Ki Khaiti Pe Ho Jis Ki Nazar
Tu Ne Kya Dekha Nabin Maghrib Ka Jumhoori Nizam
Chehra Roshan, Androon Changai Se Tareek Tar!

The true nature of the system of imperialism lies elsewhere:

It depends not on the existence of an individual leader of king.

Be it a national assembly of the court of Parviz,

Whoever casts a covetous eye on other's harvest is a king.

Have you not observed the democratic system of the West?

With a brilliant exterior, its interior is darker than Genghis's.

The Encyclopedia Britannica during 1770s, wrote about 'the discoveries and improvements of eighteenth-century inventors 'difuse a glory over this country unattainable by conquest or domination'.²¹ This statement associates 'knowledge' with 'violence of domination and conquest'. According to this statement knowledge contains 'a greater capacity of enslavement'. Iqbal also impeccably turns down the claim of civilizing mission by Western colonial masters. He elaborates that they have used this slogan to hide their bloodshed, violence, lust, greed and brutalities against humanities. Fanon holds European humanism as a 'technique' of negating men and a series of 'murder'.²²

ابھی تک آدمی صیدِ زبونِ شہریاری ہے
قیامت ہے کہ انسان نوعِ انساں کا شکاری ہے
نظر کو خیرہ کرتی ہے چمک تہذیبِ حاضر کی
یہ صنّاعی مگر جھوٹے نگوں کی ریزہ کاری ہے
وہ حکمت ناز تھا جس پر خردمندانِ مغرب کو
ہوس کے پنجہٴ خونیں میں تیغِ کارزاری ہے
تدبّر کی فسوںِ کاری سے محکم ہو نہیں سکتا
جہاں میں جس تمدن کی بنا سرمایہ داری ہے^{۲۳}

Abhi Tak Admi Sayd-E-Zaboon-E-Sheber Yari Hai
Qayamat Hai Ke Insaan Nu-E-Insaan Ka Shikari Hai
Naẓar Ko Kbeerah Karti Hai Chamak Tehzeeb-E-Hazir Ki
Ye Sanaae Magar Jhoote Nagon Ki Rezakari Hai
Wob Hikmat Naz Tha Jis Par Kbiradmandan-E-Maghrib Ko
Hawas Ke Panja'ay Khoonin Mein Taagh-E-Karzari Hai
Tadabur Ki Fasoon Kari Se Mohkam Ho Nahin Sakta
Jahan Mein Jis Tamaddan Ki Bina Sarmayadari Hai
Even now, mankind if the miserable prey to imperialism;
How distressing that man is hunted by man!
The glitter of modern civilization dazzles the sight;
But this clever craftsmanship is a mosaic of false jewels.
That science, in which the scholars of the West took pride,
Is the sword of warfare held in the bloody grip of greed.
That civilization of the world, which is founded on capitalism,
Can never be become strong by spellbinding schemes.

Eurocentricism

Said's orientalism examines the ways in which the notion of Eurocentricism was made so much acknowledged and popularized that it was taken as a fact.²⁴ This Eurocentricism according to Said was 'a product of systematic discipline' which he calls 'Orientalism'. Eurocentricism was supported by 'literary universalism' and 'historical authoritative interpretations' written from European orientalist scholars within their own point of view wherein oriental societies were projected 'primitive' as compared to 'European norms of development and civilization'. European cultural and societal practices were projected as universal and superior. The preaching of Christianity was the part of this Eurocentric philosophy.

Iqbal shatters the spell of Euro-centricism and hollow sham of universality of Western values. On the basis of Euro-centricism, European civilization propounded the notion of "White Man's Burden" and promoted the concept of "Civilizing Mission". By exposing the hollowness and shallowness of Western civilization, Iqbal rigorously opposes this Euro-centricism.

عقابی شان سے جھپٹے تھے جو، بے بال و پر نکلے
ستارے شام کے خونِ شفق میں ڈوب کر نکلے
ہوئے مدفونِ دریا زیرِ دریا تیرنے والے
طمانچے موج کے کھاتے تھے جو، بن کر گہر نکلے
غبارِ رہ گزر ہیں، کیمیا پر ناز تھا جن کو
جبینیں خاک پر رکھتے تھے جو، اکسیر گر نکلے
ہمارا نرم رو قاصد پیامِ زندگی لایا
خبر دیتی تھیں جن کو بجلیاں وہ بے خبر نکلے^{۲۵}

*Auqabi Shan Se Jhapte The Jo, Bebaal-O-Par Nikle
Sitare Sham Ke Khoon-E-Shafaq Mein Doob Kar Nikle
Huway Madfoon-E-Darya Zair-E-Darya Tairne Wale
Tamanche Mouj Ke Khate The Jo, Ban Kar Gubar Nikle
Ghabar-Ereb Guzar Hain, Keemiya Par Naaz Tha Jin Ko
Jibeinain Khak Par Rakhte The Jo, Ikseer Gar Nikle
Hamara Naram Ro Qasid Peyam-E-Zindagi Laya
Khabar Deti Theen Jin Ko Bijliyan Woh Be-Khabar Nikle*

Those who rushed forward with the splendor of the eagle
emerged plucked of their wings and plumage;
The stars of evening sank in the blood of the sunset but rose again.
Those who swam under the sea were buried by the ocean,
But those who suffered the buffeting of the wave arose, and became
pearls.
Those who prided themselves on their alchemy are the dust of the
wayside;
Those who kept their forehead upon the dust emerged as the makers of
elixir.
Our slow - running messenger brought the tidings of life;
Those to whom the lightning gave news emerged unknowing.

Rejection of White Man's Burden

Since anticolonialism is fighting against the colonizers with their tools, Iqbal has employed the technique of the replacement of White man's burden with Muslim burden. He says that since Muslims are

the trustees of God's message, it their duty to spread this enlightenment to the other parts of the world and that's how they would be able to render the most important religious obligation. It would benefit them as well as the whole humanity. Iqbal is sure that Muslims' performing their religious duty of spreading enlightenment will contribute peace and prosperity to the world. Iqbal projects him as the only hope for this noble goal of creating harmony and bringing equality to the whole humanity. The way European imperialist used to present themselves as superior to colonized people, in the same way, Iqbal has projected Muslims as the messengers of God as the terms "Khuda Ka Tarjumaan" (God's representative), and "Murgh-E-Haram" (the bird of Mecca) in his poem - indicate to it very clearly. He says that the only requirement for a Muslim is to understand his inner qualities and supremacy of the Islamic values of his faith to claim the most significant position that God has allocated for him in the scheme of this universe. Through this message of hope, he encourages his suppressed nation to stand upon its feet with pride and dignity. He has expressed his belief that the baseless discrimination are because of greedy and lustful imperialism. The only remedy of this world lies in upholding his high Islamic values which are ideal as having virtues of equality, brotherhood and love for humanity.

گمان آبادِ ہستی میں یقینِ مردِ مسلمان کا
بیابان کی شبِ تاریک میں قندیلِ رہبانی^{۲۶}

*Guman Abad-E-Hasti Mein Yaqeen Mard-E-Musalman Ka
Byaban Ki Shab-E-Tareek Mein Qindeel-E-Rabbani*

In the abode of doubts of existence is the certainty of the Muslim hero;

In the darkness of the desert night is the candle of the monks.

That's how, Iqbal has shown Muslim values superior whereas colonizers used to claim that they have best values of the world and in order to spread the brightness, they have set up empires in various dark parts of the world. Iqbal's poetry claims Muslim superiority over the whole world due to having the best code of values and virtues.

Fanon is equally unpraising in his description of Western myths of civilizing mission and White man's burden based on Cartesian philosophy; 'When I search for Man in the , technique and style of Europe, I see a succession of negations of man, and an avalanche of murders.'²⁷

Iqbal not only rejects the concept of White man's burden but also replaces it with his own conception of Muslim burden:

خدائے لم یزل کا دستِ قدرت تو، زباں تو ہے
یقین پیدا کر اے غافل کہ مغلوب گماں تو ہے
پرے ہے چرخ نیلی فام سے منزل مسلمان کی
ستارے جس کی گردِ راہ ہوں، وہ کارواں تو ہے
مکان فانی، مکس آنی، ازل تیرا، ابد تیرا
خدا کا آخری پیغام ہے تو، جاوداں تو ہے
حنا بند عروسِ لالہ ہے خونِ جگر تیرا
تری نسبت براہیمی ہے، معمارِ جہاں تو ہے
تری فطرت امیں ہے ممکناتِ زندگانی کی
جہاں کے جوہر مضر کا گویا امتحان تو ہے
جہاں آب و گل سے عالم جاوید کی خاطر
نبوت ساتھ جس کو لے گئی وہ ارمغان تو ہے
یہ نکتہ سرگزشتِ ملت بیضا سے ہے پیدا
کہ اقوام زمین ایشیا کا پاسباں تو ہے
سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا^{۲۸}

*Khuda'ay Lam Yazil Ka Dast-E-Qudrat Tu, Zuban Tu Hai
Yaqeen Paida Kar Ae Ghafil Ke Maghloob-E-Guman Tu Hai
Pare Hai Charakh-E-Neeli Faam Se Manzil Musalman Ki
Sitare Jis Ki Gard-E-Rah Hon, Woh Karwan Tu Hai
Makan Fani, Makeen Ani, Azal, Tera, Abad Tera
Khuda Ka Akhiri Pegham Hai Tu, Javidan Tu Hai
Hina Band-E-Uroos-E-Lala Hai Khoon-E-Jigar Tera
Teri Nisbat Baraheemi Hai, Maaar-E-Jahan Tu Hai
Teri Fitrat Ameen Hai Mumkanat-E-Zindagani Ki
Jahan Ke Jobar-E-Muzmar Ka Goya Imtihan Tu Hai
Jahan-E-Aab-O-Gil Se Alam-E-Javed Ki Khatir
Nabuwat Sath Jis Ko Le Gyi Woh Armgaban Tu Hai
Ye Nukta Sargazbat-E-Millat-E-Baizya Se Hai Paida
Ke Aqnam-E-Zameen-E-Asia Ka Pasban Tu Hai
Sabaq Phir Parh Sadaqat Ka, Adalat Ka, Shujaat Ka
Liya Jaye Ga Tujh Se Kaam Dunya Ki Imamati Ka*

You are the ever - powerful hand and the tongue of the eternal God;
Give birth to certainty, of negligent one, for your are laid low by doubt.
The goal of the Muslim lies beyond the blue sky;
You are the caravan, which the stars follow as dust on the road.
Space is transient; its inhabitants are transitory, but the beginning of
time is yours; its end is yours.
You are the final message of God; you are eternal.
The blood of your heart is the henna which decorates the tulip - bride.
You belong to Abraham; you are the builder of the world.
Your nature is the trustee of all the possibilities of life;
You are like the touchstone of the hidden essence of the world.
The One who left this world of water and clay for eternal life—
The one whom the prophethood took with it—you are that gift.
This principle rises from the story of the Radiant Community—
You are the guardian of the nations of the land of Asia.
Read again the lesson of truth, of justice and valour!
You will be asked to do the work of taking on responsibility for the
world.

Rejection of Enlightenment Mission

Iqbal turns down Western claim of being superior and civilized to rest of the humanity. Moreover, he rejects the notion that White man has slain his inner bestiality by a long and successful journey of centuries towards an enlightened civilization. He propounds his notion that a man is civilized or uncivilized not because of belonging to a particular civilization. Instead of civilizations he declares man's actions to be the criteria upon which the civility of a person can be judged.

عمل سے زندگی بنتی ہے جنت بھی، جہنم بھی

یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے^{۲۹}

Amal Se Zindagi Banti Hai Jannat Bhi, Jahanum Bhi
Ye Khaki Apni Fitrat Mein Na Noori Hai Na Naari Hai
By action life may become both paradise and hell;
This creature of dust in its nature is neither of light nor of fire.

عطا مومن کو پھر درگاہ حق سے ہونے والا ہے

شکوہ ترکمانی، ذہن ہندی، نطق اعرابی^{۳۰}

Atta Momin Ko Phir Dargah-E-Haq Se Hone Wala Hai
Shikoh-E-Turkamani, Zehan-E-Hindi, Nutq-E-Arabi

Anticolonialism is using tools of colonizers against them. Iqbal has replaced the technique of White man's burden with Muslim burden. According to him, Muslims are the trustees of God's

message, it is obligatory for them to spread this enlightenment to the other parts of the world. It would benefit them as well as the whole humanity. He has expressed his belief that the baseless discriminations are because of greedy and lustful imperialism. The only remedy of this world lies in upholding his high Islamic values which are ideal as having virtues of equality, brotherhood and love for humanity. That's how Iqbal has shown Muslim values superior whereas colonizers used to claim that they have best values of the world and in order to spread the brightness, they have set up empires in various dark parts of the world. The last line claims Muslim superiority over the whole world due to having the best code of values and virtues.

Imperialism in Iqbal

The researcher observes that one of the basic purposes of Iqbal in writing poetry, is to break the degrading shackles and fetters of Imperialism. He wants to arouse his nation to come out of shameful slavish plight of British imperialism. Through his poetry, he infuses the spirit of love and motivation for liberation and freedom. He tries his level best to save his people from the nefarious designs of colonialism in form of imperialistic and capitalistic hegemony.

غلامی میں نہ کام آتی ہیں شمشیریں نہ تدبیریں
جو ہو ذوق یقین پیدا تو کٹ جاتی ہیں زنجیریں^{۳۱}

*Ghulami Mein Na Kaam Ati Hain Shamsheerain Na Tadbeerain
Jo Ho Zauq-E-Yaqeen Paida To Kat Jati Hain Zanjeerain*

In slavery, neither swords or plans are effective,
But when the taste for certainty is created, then the chains are cut.

Colonialism

Iqbal's severest onslaught is on European imperialism and colonialism. He repudiates European justification of White man's burden and notion- that White man is essentially civilized, behind the veil of imperialism and colonialism. He exposes the brutal bloodshed and massacre of mankind by European's colonialism and imperialism. He believes that the effect of European civilization is fast eroding because it is shallow and hollow from within. He warns his nation not to be a prey to its outward artificial shine and luster of worldly materialistic progress by being inspired and fascinated towards it. He is fed up of Western civilization responsible for the worst bloodshed of the history of mankind at the hands of West during World War I and World War II. Iqbal understands the Machiavellian approach of Western politicians well according to which morality, ethics and religious values have nothing to do with

politics except their utilitarian purpose of providing justifications for its brutalities and promoting its ends. He believes that European behavior has exposed the sham and shallow claim of West that Western people that through a journey of centuries towards civilization, they have slain their inner beast and have become essentially civilized. Iqbal refers to their bestiality by mentioning their bloodshed in their pursuing of lust and greed for the ultimate resources of East. The claim of being essentially civilized is falsified by him. He says that their morality and ethical values are fast eroding as they depend upon external checks. The absence of external checks have unleashed their internal evil which they claimed to have killed. He pinpoints that Western values and European civilization cannot strengthen the internal checks within Whiteman. So, the effect of Western civilization is fast eroding. Instead, Iqbal presents the notion of Muslim burden of spreading the light of the last message of Islam which is based on the love for the creations of God. Iqbal considers Western Machiavellian wisdom and approach quite inhuman and meaningless as they are based upon the philosophy of rationalism that stresses upon matter and derelicts the spiritual aspects of life of man. It has thrived upon materialism and hence promotes the lust and greed for materialistic gains. Since it cannot contribute to the betterment of human being, so it is useless and futile. Rather, it is a dangerous and harmful approach for the peaceful fabric of the world. So Iqbal considers materialistic and rationalistic approach of West to be a danger for the ethical values of Muslim culture and society. He wants them to be away from the apparent luster of European civilization as its essence is empty of soul and spirit. It inculcates evils of lust, greed, materialism and nihilism among the people of the world. The consequence of the influence of the European civilization is essentially a Godless universe. Moreover, religion in West, bifurcating worldly life and religion into two splits, has seeds of renunciation in it from the worldly affairs of life according to which a man living in the world has nothing to do with religious ethics and morality. Rehman explains in his book Iqbal's thought that Muslim world is 'Somnolent and stagnant' deprived of Ishq (love), whereas 'West is moving' but its movement is meaningless as it has nothing to do with social welfare and servitude towards humanity.³²

جلال پادشاہی ہو کہ جمہوری تماشا ہو
جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی^{۳۳}

*Jalal-E-Padshahi Ho K Jamhoori Tamasha Ho
Juda Ho Deen Siasat Se To Reh Jati Hai Changaizi
Statecraft divorced from Faith to reign of terror leads,
Though it be a monarch's rule or Commoners' Show.*

Iqbal expresses his great wrath against European colonialism and imperialism when he projects it through the admittance of Satan having promoted it as his beguiling trick against humanity to accomplish his objective and the mission of devastating the mankind. Through Devil's own proclamation, Iqbal has given it the extremity of severity. By comparing European imperialism with devil's self-proclaimed achievement, Iqbal turns down European justification of Whiteman's burden of spreading enlightenment to the dark corners of the world along with their claim of being essentially civilized by slaying their inner beast. Iqbal claims that European empire in India has nothing to do with the noble and elevated objective of spreading light and prosperity to the people of the world. Rather, it is the continuation of the earlier exploitative empire of the world like Roman empire and Greek empire which were established through brutality, savagery and immoral activities on the basis of loot and plunder in the pursue of the resources of foreign lands and their people. The British rulers are not different from earlier exploitative emperors.

توڑ اس کا رومۂ الکبریٰ کے ایوانوں میں دیکھ
آل سیزر کو دکھایا ہم نے پھر سیزر کا خواب
کون بحر روم کی موجوں سے ہے لپٹا ہوا
'گاہ بالڈ چوں صنوبر، گاہ نالڈ چوں رباب' ۳۴

*Torb Uss Ka Rumatul Kubra Ke Awanon Mein Dekh
Aal-e-Ceaser Ko Dikhabaya Hum Ne Phir Ceaser Ka Khawab
Kon Behar-e-Rome Ki Moujon Se Hai Lipta Hum
'Gab Balad Choon Sanobar' Gab Nalad Choon Rabab*

Watch its counteraction in the palaces of Imperial Rome:
Again did we inspire in the descendants of Caesar the dream of Caesar.
Who is coiled round the waves of the Mediterranean?
That now expands like a pine, and then wails like a rebeck!

Rationalism

Due to a great inclination towards rationalism, Europe was discarding its religion. Whereas, Islam bounds every affair of life with ethical and moral code of conduct. It has its social, political and moral laws. It brings politics as well as every sphere of life under the obedience of a properly civilized and strict code of conduct. Even a

lay man in Islam is not allowed to let any other man be exploited by any savage forces, he has the responsibility towards the enforcement of the system of justice. Islam defines the rights of relatives, neighbors, the needy and the poor.

Democracy

Shafique refers in his book that British rulers announced after First Round Table Conference “joint electorate are much more in accordance with the British democratic sentiments.”³⁵ Iqbal criticizes the Western democracy within Indian frame of reference specifically. He considers it strange that the people with different sets of culture will elect their representative collectively. The Western democracy was not enforceable in India although Western colonizers tried to implement it by force like other Western cultural institutions. It meant monopoly of majority and suppression of the voice of minorities. Describing the manipulation of state apparatus of British colonizers to oblige majority and to keep them in the favour of British Raj in India, Shyamika mentions democracy as one of its apparatus.³⁶

“In the backdrop of growing competition for political power and access to state resources in an era of representative democracy, the numerous changes introduced by the British to the state’s main institutional apparatus became an arena of competition and manipulation. This space was strategically used by the local elites, in pursuit of political power, domination and authority.”

Only men of high character can have the right to select the representatives and leaders. Common masses are usually illiterate with less awareness about economic, cultural and political affairs. It requires deep insight into, present, past and future which is scarce among naïve masses. They are emotional and can be easily misled and beguiled. It can be devastating for the future of a country or society.

اس راز کو اک مردِ فرنگی نے کیا فاش
ہر چند کہ دانا اسے کھولا نہیں کرتے
جمہوریت اک طرزِ حکومت ہے کہ جس میں
'بندوں کو گنا کرتے ہیں، تولا نہیں کرتے!'^{۳۷}

*Iss Raaz Ko Ek Mard-e-Farangi Ne Kiya Fash
Har Chand Ke Dana Isse Khila Nabin Karte
Jumhooriyat Ek Taraz-e-Hukumat Hai Ke Jis Mein
Bandon Ko Gina Karte Hain, Tola Nabin Karte!*

A certain European revealed a secret,
Although the wise do not reveal the core of the matter.
Democracy is a certain form of government in which
Men are counted but not weighed.

Iqbal believes that European democracy is a beguiling trick to prolong Western colonial rule over India. They want to enslave Indians for centuries through their institution of democracy. British democracy in India brought a message of piling up the sufferings of Muslims by dual domination of Hindu majority and British imperialists simultaneously. He supported separate elections on the basis of religious groups of India. Iqbal claims that no wisdom can stabilize and strengthen European civilization because it is deeply drenched into Capitalism. Capitalism is a system that supports the economic lust and greed of capitalist and it is based upon exploitations of laborers. Afreen writes: "His hatred for democracy is due to the particular form which it has taken in the West and which, in Iqbal's eyes, is nothing less than the rule of a certain privileged class which knows no law except of its own making, intended to usurp power for the exploitation of the weaker members of society."³⁸

Iqbal's poem '*Iblees Ki Majlis-e-Shora*' (Satan's Parliament) - a parable is a satire on European democratic parliamentary system. Ahmad believes that Iqbal rejected modern Western democracy as essentially "plutocratic and based on racial inequality and the exploitation of the weak"³⁹

Iqbal has presented Satan exalting his success of camouflaging European imperialism and kingship under the cloak of enlightened democracy to befool the world and to justify their colonialism. Iqbal compares European so-called British democratic rule in India with the reign of Tatars and Khusro Pervaiz-two most notorious emperors in Islamic history. Iqbal argues if the democracy is enlighten form of government, why it has stretched the hand of exploitation towards the resources of foreign colonized lands.

ہوں، مگر میری جہاں بنی بتاتی ہے مجھے
جو ملوکیت کا اک پردہ ہو، کیا اُس سے خطر!
ہم نے خود شاہی کو پہنایا ہے جمہوری لباس
جب ذرا آدم ہوا ہے خود شناس و خود نگر
کاروبارِ شہریاری کی حقیقت اور ہے
یہ وجودِ میر و سلطان پر نہیں ہے منحصر

مجلس ملت ہو یا پرویز کا دربار ہو
ہے وہ سلاطین، غیر کی کھیتی پہ ہو جس کی نظر
تو نے کیا دیکھا نہیں مغرب کا جمہوری نظام
چہرہ روشن، اندروں چنگیز سے تاریک ترا!

*Hun, Magar Meri Jaban Beeni Batati Hai Mujhe
Jo Mulukiyat Ka Ek Parda Ho, Kya Uss Se Khatar!
Hum Ne Khud Shabi Ko Pehnaya Hai Jumhoori Libas
Jab Zara Aadam Huwa Hai Khud Shanas-o-Khud Nigar
Karobar-e-Sheber Yari Ki Haqiqat Aur Hai
Ye Wujood-e-Meer-o-Sultan Par Nabin Hai Munbasar
Majlis-e-Millat Ho Ya Parvaz Ka Darbar Ho
Hai Woh Sultan, Ghair Ki Khaiti Pe Ho Jis Ki Nazar
Tu Ne Kya Dekha Nabin Maghrib Ka Jumhoori Nizam
Chehra Roshan, Androon Changai Se Tareek Tar!*

Aware am I! but tells me my cosmic foresight:
No danger from what is but a masquerade for imperialism.
We ourselves have dressed imperialism in the garb of democracy
When man has grown to be a little self-conscious and self-observant.
The true nature of the system of imperialism lies elsewhere:
It depends not on the existence of an individual leader of king.
Be it a national assembly of the court of Parviz,
Whoever casts a covetous eye on other's harvest is a king.
Have you not observed the democratic system of the West?
With a brilliant exterior, its interior is darker than Genghis's.

Iqbal was extremely conscious of his distinct Islamic cultural identity not only within India's scenario but also in international perspective. In his recommendations to Simon commission in 1927, Iqbal rejecting Western concept of universalism and micro narratives, suggested the diversity and divergence present in India to be taken in consideration as a sole political solution to the unending political, economic and constitutional problems.

He not only wanted to safeguard his 'religious ideology' and 'cultural identity' from the British cultural onrush but was also very conscious of maintaining it under the domination of Hindu majority. Dr. B. Dar refers to what Iqbal wrote to Jinnah about the importance of maintaining a distinct cultural identity. He suggested Jinnah to make it clear to everyone living in India and abroad that 'cultural problem' for most of the Indian Muslims was more important than 'economic problem'.⁴¹

"Iqbal was undoubtedly a democrat.... yet he bitterly denounced Western democratic systems. Now, the essence of his criticism is that

Western democratic societies aim only at accomplishing materialistic ends... Iqbal rejected Western democratic systems because of their lack of ethical and spiritual concerns. It is not their democratic forms and process which are in error but their orientation and value systems".⁴²

According to Qazi "Satan's Parliament" would condemn all political systems except "spiritual democracy;"⁴³

Communism

A. Aziz in his book "Iqbal's Theory of Pakistan." under the topic of "Iqbal's New Dimensions notes down that communism has reached at the first stage of Islamic faith 'la' as it has negated all the old conventions of injustice. But it has failed to emerge to the next stage of faith 'illa' as it suffers from lack of spirituality.⁴⁴ Although it apparently based on the equality of all human beings yet there are many commonalities between communism and Western imperialism. Both are dynamic, restless a God-ignoring. Humanity is bound to suffer from both these systems.

Fanon believes that poor and labour class are the first to use violence against suppressors and they are the first group that realizes that violence against suppression is very effective.⁴⁵ Iqbal believing in this philosophy converts it into verses:

روح سلطانی رہے باقی تو پھر کیا اضطراب
ہے مگر کیا اس یہودی کی شرارت کا جواب؟
وہ کلیم بے تجلی، وہ مسیح بے صلیب
نیست پیغمبر و لیکن در بغل دارد کتاب
کیا بتاؤں کیا ہے کافر کی نگاہ پرده سوز
مشرق و مغرب کی قوموں کے لیے روزِ حساب!
اس سے بڑھ کر اور کیا ہوگا طبیعت کا فساد
توڑ دی بندوں نے آقاؤں کے خیموں کی طناب!⁴⁶

*Rooh-e-Sultani Rabe Baqi To Phir Kya Iztarab
Hai Magar Kya Uss Yaboodi Ki Shararat Ka Jawab?
Woh Kaleem Be-Tajalli, Woh Maseeh Be-Saleeb
Neest Peghambar Wa Lekin Dar Baghal Darad Kitab
Kya Bataun Kya Hai Kafir Ki Nigah-e-Parda Souz
Mashriq-o-Maghrab Ki Qaumon Ke Liye Roz-e-Hisab
Iss Se Barb Kar Aur Kya Ho Ga Tabiat Ka Fasad
Torh Di Bandon Ne Aqaon Ke Khaimon Ki Tanab!*

No cause for anxiety then, if the spirit of imperialism be preserved:
But what counter - measure to the mischief wrought by that Jew have
you?
That Moses without Light, that Jesus without the Cross:
No prophet is he, yet with him a book he carries.
I can hardly explain what significance does the infidel penetrating vision
possess:
It is, methinks, the day of reckoning for the peoples of the East and the
West.
No greater corruption of human nature than this would be:
Slaves have broken asunder the ropes of the masters' tents.

دست فطرت نے کیا ہے جن گریبانوں کو چاک
مزدکی منطق کی سوزن سے نہیں ہوتے رفو
کب ڈرا سکتے ہیں مجھ کو اشتراکی کوچہ گرد
یہ پریشاں روزگار، آشفٹہ مغز، آشفٹہ موٴ

*Dast-e-Fitrat Ne Kiya Hai Jin Girebanon Ko Chaak
Mazdaki Mantag Ki Souzan Se Nahin Hote Rafoo
Kab Dara Sakte Hain Mujb Ko Ishtaraki Koocha Gard
Ye Preshan Rozgar, Ashufta Maghaz, Ashufta Mu*

The collars torn asunder by the hand of Nature:
Can't be darned with the needle of the Mazdakite logic.
How could I be frightened by these Socialists, straying about the
streets?

Wretched and straitened, distracted in mind, incoherent in speech!

Iqbal neither likes democracy nor is satisfied with communism. Capitalist system has been thoroughly rejected by Iqbal as he considers it quite a diabolical system causing a great damage to the values of harmony, equality, justice and brotherhood upon which the threads of humanity are woven. Iqbal professes his liking for some aspect of communism as far as it creates balance of division of resources between all human being and tries to create an atmosphere of economic and financial justice and equality among the society. J. Iqbal in *Zindarud* writes, "Iqbal declares, "Since Bolshevism plus God is almost identical with Islam, I should not be surprised if, in the course of time, either Islam would devour Russia or Russia Islam. The result will depend, I think, to a considerable extent on the position which is given to the Indian Muslims under the new constitution".⁴⁸

اُٹھو! مری دنیا کے غریبوں کو جگا دو
کاخ اُمر کے در و دیوار ہلا دو

گرماءِ غلاموں کا لہو سوزِ یقیں سے
کنجشکِ فرومایہ کو شاہیں سے لڑا دو
سلطانی جمہور کا آتا ہے زمانہ
جو نقشِ کہن تم کو نظر آئے، مٹا دو
جس کھیت سے دہقان کو میسر نہیں روزی
اُس کھیت کے ہر خوشہ گندم کو جلا دو^{۳۹}

Utho! Meri Dunya Ke Ghareebo Ko Jaga Do
Kakh-e-Umra Ke Dar-o-Divar Hila Do
Garmao Ghulamon Ka Laboo Souz-e-Yaqeen Se
Kunjshik-e-Firomaya Ko Shabeen Se Lara Do
Sultani Jamboor Ka Ata Hai Zamana
Jo Naqsb-e-Kuban Tum Ko Nazar Aye, Mita Do
Jis Khait Se Dehqan Ko Mayassar Nabin Rozji
Uss Khait Ke Har Khausha-e-Gandum Ko Jala Do

Rise, and from their slumber wake the poor ones of My world!
Shake the walls and windows of the mansions of the great!
Kindle with the fire of faith the slow blood of the slaves!
Make the fearful sparrow bold to meet the falcon's hate!
Close the hour approaches of the kingdom of the poor—
Every imprint of the past find and annihilate!
Find the field whose harvest is no peasant's daily bread—
Garner in the furnace every ripening ear of wheat!

Iqbal knew that Russia was emerging as a menace to British hegemony all over the world, and the fear of losing Muslim India to Russia would definitely upset the balance of power in world politics. However, Iqbal was sure that communism would not be able to confront and stand the brutality, savagery and exploitativeness of capitalism rather it would shatter soon in this contest of these two approaches. Iqbal prophesied the dark future of communism centuries before its downfall in Soviet Union Russia. Iqbal detects its secularism to be the cause of its instability and fragility. Lack of spirituality, Iqbal predicts, would not let it stand and confront the savage devastations and brutal exploitations of capitalism. Had the spirituality been included into communism, only then it might have competed the capitalistic approach towards life.

Secularism

Iqbal says that the loss of religion and oblivion towards morality and ethical values have become the root cause of every diabolical activity in the world in the form of European imperialism and

colonialism which is deeply rooted into the most nefarious crimes against humanity with the only objective of worldly gains for the monarchs and emperors. Iqbal, here in the prospective of the rejection of their religion Christianity by European people, talks about the lack of moral and ethical values among them. They have been suffering from nada, nihilism and existentialism. They are fumbling and groping for moral values in the dark. Ethics and morality serve no more as their guide after the rejection of Christianity - a religion upon which West has been dependent for moral values for centuries. The European people are lost. Iqbal here proves that their claim of the journey toward civilization and of slaying their inner beast and becoming essentially civilized is a hollow sham. They are lost people. This drought and severe paucity of humanistic values has carved the most brutal idol of human history in the form of European imperialism and colonialism which, with its features of massacre, genocide, horrible looting and plundering, slavery, worst exploitation of colonized land and people, slave-driving attitude of colonizers towards colonized people, contortion and distortion of their history, culture and values and instilling the inferiority complexes in the colonized minds, have figured out the most nightmarish reality of the world. Iqbal detects that secularism is the root-evil in the buds of imperialism. "He truly believed that the main concentration and desire of an Islamic formation of government is to uplift the morals of its society. For this reason Iqbal believed final truth as spiritual, and life as exists on Earth is terrestrial, in which the spirit traces its chances to build up in the existing natural conditions through substantial progress with the secular developments."⁵⁰

Imperialism is not due to the fact that West has become highly civilized. It is the outcome of its thorough loss of values and advancement towards barbaric laws and values of brutality and savagery.

میں نے دکھلایا فرنگی کو ملوکیت کا خواب
میں نے توڑا مسجد و دیر و کلیسا کا فسوں^{۵۱}

Mein Ne Dikhlaya Farangi Ko Mulukiyat Ka Khawab

Mein Ne Tora Masjid-o-Dair-o-Kalisa Ka Fusoon

I inspired in the European the dream of Imperialism:

I broke the spell of the Mosque, the Temple and the Church

Because of Western secularism and failure of Christianity and its moral values, the world has to suffer from imperialistic savagery of Western monarchy that is checked and guarded no moral laws or

ethical code of conduct. It follows the diabolical ways of exploitation and brutality blindly.

'The decisive and systematic advent of anti-agnostic secularism in Western philosophy.... marks attempt to enthrone man at the centre of epistemology and, simultaneously, to make knowledge impregnable to doubt..... 'the Cartesian *cogito* becomes the only possible *point de départ* for existentialism and the only possible basis for humanism'.⁵²

Futurism, Hope and Optimism

کتاب ملت بیضا کی پھر شیرازہ بندی ہے
یہ شاخ ہاشمی کرنے کو ہے پھر برگ و بر پیدا^{۵۳}

Kitab-E-Millat-E-Baiṣṣa Ki Phir Sheerazā Bandi Hai
Ye Shakh-E-Hasbmi Karne Ko Hai Phir Barg-E-Bar Paida

His message of hope and his optimism leading to futurism and prediction is a feature that runs through out the veins of his poetry. He is never disappointed from the future of Muslims. Although they are in one of the worst plights of the history and suffering from the multi-dimensional sabotage of colonialism yet he predicts a bright future for them in the near future as he can witness the strands and textures of new improvements in the present patterns and designs of time. He believes so because he declares that Islamic civilization possesses such characteristics in itself that it is bound to emerge to the glorious position as it was in the past. It will continue to move towards its lost majestic position due to its inborn characteristics. Until it regains its supreme position, it will remain restless. Iqbal was a very forceful and prominent voice in his land. This was due to his deep grief and concern on the deplorable condition of his people, a profound understanding of Islam and oriental culture, his profound insight into Western norms and philosophy serving as justifications for colonialism and his ability to adaptation according to the new demands of his modern contemporary world. His genius had the capability of moving forward into future and moving backwards into past simultaneously. His addressing the current plight of his people won him a great attention of his people. He infused a spirit of mobility and action among his people with two sorts of images: image of past splendor and the image of an independent land for themselves.⁵⁴

تڑپ سخن چمن میں، آشیاں میں، شاخساروں میں
جدا پارے سے ہو سکتی نہیں تقدیرِ سیمابی^{۵۵}

*Tarāp Sehan-E-Chaman Mein, Ashiyān Mein, Shakhsaron Mein
Juda Pare Se Ho Sakti Nabin Taqdeer-E-Seemabi*

Whether your agitation be in the courtyard of the garden, in the nest, in the leafy branches—

This quicksilver - destiny cannot be separated from mercury.

جہاں میں اہل ایماں صورتِ خورشید جیتے ہیں

ادھر ڈوبے ادھر نکلے، ادھر ڈوبے ادھر نکلے^{۵۶}

*Jahan Mein Ahl-E-Aeeman Soorat-E-Khursheed Jeete Hain
Idhar Doobe Udhar Nikle, Udhar Doobe Idhar Nikle*

In the world, the people of faith live like the sun;

Here they sink, there they arise, there they sink, here they arise!

Diagne opines in 'Islam and Open Society Fidelity and Movement in the Philosophy of Muhammad Iqbal' that Iqbal believes in 'a reading of history that would reconstitute it's intention', adapting itself according to 'the conditions and demands of the present while continuing to open the future by always further increasing the freedom of each and all'.⁵⁷

His poetry gives the message of hope and optimism to Muslims in the deplorable circumstances when they are being savagely snubbed by European colonizers and imperialist. He anticipates a time and land of felicity and dignity for them. He points out the follies and foibles in Muslim society and suggests them principles and values to reconstruct and rebuild the texture and frame of their society so that they may emerge from degradation and humility and rise to the position of majesty. He teaches the values of Islam to frame a new prosperous society for themselves. Qazi states that “Iqbal was a significant voice in the traumatic history of colonized India. His sensitivity to the plight of his people was sharpened both by his understanding of his roots and his adaptability to the demands of the new colonized world: a Janus-like approach of looking back and forward at the same time. However, it was impossible to mobilize the Muslims of India unless he addressed their current needs. He did this quite artfully by invoking their glorious past and conjuring the images of a sovereign homeland while spotlighting their current deprivation.”⁵⁸ He elevates oriental way of living and societal values.

دلیلِ صُحیحِ روشن ہے ستاروں کی تنک تابی

افق سے آفتاب اُبھرا، گیا دورِ گراں خوابی

عروقِ مردہ مشرق میں خونِ زندگی دوڑا

سمجھ سکتے نہیں اس راز کو سینا و فارابی^{۵۹}

*Daleel-E-Subah-E-Roshan Hai Sitaron Ki Tunak Tabi
Ufaq Se Aftab Ubhra, Gya Dour-E-Garan Khawabi
Urooq-E-Murda'ay Masbriq Mein Khoon-E-Zindagi Dora
Samajh Sakte Nabin Iss Raaz Ko Seena-O-Farabi*

The dimness of the stars is evidence of the bright morning.

The sun has risen over the horizon; the time of deep slumber has passed.

The blood of life runs in the veins of the dead East:

Avicenna and Farabi cannot understand this secret.

Afreen writes that "Iqbal attributed the deteriorating force of Islam to the Muslim societies moving away from Islamic virtues. His political theory, similar to his philosophy in other aspects, was distinguished by a deliberate return to history to revive those ideas and morals which could present a paradigm for the present as well as the future. His poetry reflected his disappointment for Muslims' denial of the facts."⁶⁰

Conclusion

From this detailed discussion about the issues of Iqbal's poetry, it can be justifiably concluded that Iqbal being postmodern, poststructuralist and postcolonial in his approach, is a very forceful voice against colonialism. He is the true representative of Eastern cultural institutions. His criticism on Western cultural institution is the consequence of his deep insight and knowledge which his education from both oriental and occidental institutions had vouchsafed him. His close study of both the cultures and civilization is really valuable. Through this discussion, it becomes quite clear that Iqbal's poetry is a message of resistance against colonizing forces. Concept of Whiteman's Burden is a basic foundational stone of British colonialism upon which these colonizers laid the foundation of legitimizing their act of expansionism towards Asia and Africa through the hollow and camouflaging sham of their duty to civilize the people of the dark areas of the world. Turning the tables around, Iqbal propounds the theory of Muslim Burden and lays stress that only Muslims are able to enlighten the world. He proves it through giving the examples of previous Muslim empire along with exposing the exploitative nature and innate brutality of British colonialism and imperialism. He endeavours hard to restore the shattered self of his colonized countrymen. He tries to rehabilitate the lost confidence of the young people of his country in their own cultural and religious values by highlighting the faulty nature, hollowness and shallowness of Western cultural and religious institutions e.g. Rationalism, Democracy, Secularism etc. Eventually through his Futuristic approach, Iqbal infuses a spirit of hope and optimism inspiring

struggle for freedom against British colonialism and imperialism ensuring a better rather bright future for his people.

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